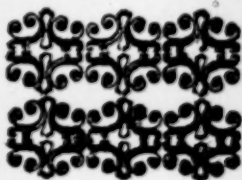


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THE
VINDICATION
OF THE
SEPERATE BRETHREN
OF THE SPIRIT,
Against a Libell,
Called
The Resolution of the
ROVND-HEADS.

And against all Slanderous Pamphlets,
since the time that *Symon Magnus* tempted
Symon the Cobler.

Published by *H. Drenrey*.



LONDON,
Printed 1643.

THE VINDICATION OF THE RIGHTS OF THE PEOPLE

The Revolution of the

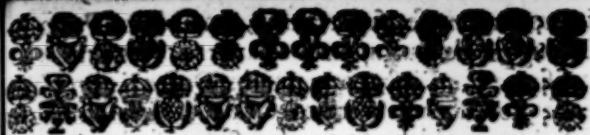
ROUND-HEADS.

And a full and complete History of the
Revolution of the People of England
in the Year 1649.

Translated by W. DAVENANT.



LONDON:
Printed 1649.



The Vindication of the Round-heads.

First whereas that Libell begins with our head,
wee therefore pronounce it a Capitall Li-
bell.

It then butts at our hornes which in despite of
that Libell shall shoot out to a greater length, and
be more visible then they were, there being no con-
tradicting since Doctors Commons suffred an E-
clipse.

A for the Cavalliers, our black and blew Armes
and Sides doe confesse that deere truth, and we one-
ly say they are a Company of Absoloms, and wee
hope to see them hang'd in their long Locks for that
affront.

To the shutting up our Shoppes, we answer, that e-
ven as when the Sky falls you may catch Larkes,
just so when Bishops goe downe we may ser up a-
gain.

A for the Whitebrothes, &c. they are dishes
the Libeller would lick his lips at, and we say, that
at one of those Feasts we edifie so much, and grow
so strong, that the Devill himselfe cannot tame
us.

To that point where he saith that wee hold to
maintaine Bishop, Order, learning and Uniry, in
the Church, Unversityes and Common-Wealth,
is

is Prophanesse, superstition, and plaine Popery, Though it be put upon us as a jecre, yet thus wee confirme it; First, to maintain Order is prophanesse; for if there were no Order (as it is amongst us) there could be no transgression of the Order, and consequently no prophanesse. Secondly, Learning is superstition, for thereby Schollers are so furnished with sufficient arguments against us, that they dare stand stiffe upon their owne knowledge and as it were overtopps us. Lastly peace and Vnion is Popery, for what doe the Papists more boast of then their Uniformity, That we may not therefore be like them, we entend as long as we may have any Countenance, to set all the Kingdome together by the ears, whereby we in time shall become as famous for our seperations as they for their Uniformity.

As for the Tearmes of *Roundheads* and *prickears*, we say it is a seemly sight, and if our example could but beget that fashion, amongst the Courtiers, they would look just like so many *Shadrach, Mesbach, and Abednegoes*, in the Kings House, to the amazement nay afrightment of all forraign nations that should behold them, which some of them may easily doe, without the helpe of a Barber, tis but even pulling off a Cap of haire, and the thing is done if not over done.

Then for our Lecturers of both Sexes, I pray you who is it but they that beget Children Dayly and Hourly in our Churches? The men haile out of the world, and the women pull them in by the shirts of the flesh, and in short time draw them emptie of Carnall things, abating much of their fleshly lust, leaving

leaving them onely to the comfort of a crestfaine Spirit which wee call Repentance, and after that brunts over they quickly learne the Mistery of conventicle, break-fasts which surely proveth Cordiall and Restorative, enabling them to goe through with the worke they take in hand Cheerefully and powerfully.

Concerning the Community betwixt the Brethren and the Sisters, surely surely no flesh is able to resist the sweet allurements of a zealous fleire when she heares a notable piece of stufte from the impudent Lecturer, or of a goodly Sky-coloured gleg upwards, upon the pricking of her conscience, and the Deepe-sigh of two minuits long presently after it, for these causes we wonder that the yong Gentlemen of the Inns of Court do not convert, verily the provocatives thereunto are plump, and smooth, and yet rough enough in some places, (but those are Common places, and therefore not worth mentioning) They are no *Iesabels* paynted or brayded, but rather faithfull *Rahabs*, penitent Harlots. Another inducement to the Gentlemen might be good Husbandry: for questionlesse, the Commons are larger, and the payment lesser. Besides, they teach the Tone of the Nose an Artificiall way, as well as the Sisters of Saint *Giles* in ruefull earnest; and we hope this will be considered.

Touching the Woods and Sawpits, they were places frequented onely in those times, when Learning played the Tyrant, by Commission, since which extirpation; every of our own houses are Synagogues for that purpose. And for the putting out lights, some reasons may be shewed, and some not; one cause thereof

thereof may be, for that in our Prayers we should see each others yawning, gaping and staring upwards, the divine rapture would be converted to a lowd laughter at one anothers ill-favoured faces, and we so prevented of that fruit, which from the exercise will otherwise arise: as for other reasons they are not to be discovered to any reprobate, whose haire is longer then his eares.

Then the Lybel wrings us by the Nose, the Nose is to be considered as part of the Face, and is the instrument of one Sence (then tis well you'll say we have some sence) but you shall finde we make other use of it then you expect, for even as the Apostles did speak with Tongues, so verily do we speake with Noses, yea, with fiery Noses, which do guide a Musi- call and Tintinable rellish to our Language; like the hum of a Bell, or the drove of a Bagpipe, but (as the Song hath it) let *Symons* Beard alone, so let *Peters* Nose alone.

For the Ruffe, the Dublet, and the Breeches, they have their significations: the Ruffe sheweth how terrible we are in our Choller, the Doublet is the Emblem of the Stomacke which is spacious, and the shortnesse of the Breeches, conduceth to the length of the Leg, and therefore demonstrates our adverseness to the Character of the Duck, O Ducks, plague Créatures.

As for our Faith, Charity and good Works, we linke them thus together: our Religion is built on Faith only, and great need there is it should be strong, in respect the other Graces and Symptomes of heavenly mindednesse are seldome apparant in us, nor need they be so, For Faith applyeth it selfe to things

not

not seen, our Chariry and good Works were never seen nor ever shall be, for that is the common way of Salvation, and dissonant from the rules of singularity; but ours prescribeth a new way to be saved by stratagem.

The length of the Prayer is a qualification in the Lungs, the routologie thereof a Vertigo in the Braine, and the earnestnesse of the same, a habit got by practise, which seemeth to straine the interiours of the whole man, with a kind of Divine Witchcraft, even ravisheth the Soules of the tender Sisters, and filleth them with a fervent desire to experience the strength of those able bodies that retain such powerfull graces.

As for the Robes, Gestures, and Utensils Ecclesiastick, what is a Canonical cote, but a woollen Smock; or a Surplesse, but an over-wide Linnen Smock, and is a habite quite contrary to a plaine Text, that men should not put on Womens Apparell, what are the ornaments of the Altar, but Images of Gold and Silver in the forme of Candlesticks and Embossed Books, and the Gringes and Bowings, but Sacrifices of dexterous hamstrings thereunto.

As for the Synod of *Warefields* and *Primizes*, wee doubt not but the Canons there devised will hold good with as much successe as those last enacted at *Paules*, especially for that the Agent of them are now, &c.

Now truly and verily for the Resolution and the Reformation, it could not have been mended, though the Ironmonger lowest of our Family had drawne it; but onely the rascally Libeller put it in jearing termes; but that may be required when we meet him in Cheapside.

Now for an Addition of better Arguments for the maintenance of this Religion, take these few; It is confirmed

confirmed by the lamentable death of a godly Knight, the Proto-Martyr of the Spiritual cause, who because he is dead, our Secretary (being principall Councell in this Vindication) thinks it good manners or let him rest in peace; but in his life time *Ram-Ally* knew him well.

Rome is the Beast with ten Hornes, we having but two Hornes, are therefore no Roman Beasts; those Horns were empaled with Crownes, which our horns rather push against. A glorious Whore did ride on that Beast: but we are Beasts our selves, and ride the Whore.

The *Jesuits* are the onely Roman Puritans, that our singularities ought to take the right hand of theirs; they are the Brothers of Jesus the Sirname; but we are the Brothers of Christ the proper name, which alwaies preserves the eminence of the Pedigree in every great Family.

That this Religion is meerly of the Spirit, what do you say to many of us, that can reade as perfectly at the wrong end of the Book, as at the right end; or to a Brown-Baker they will take a Sermon *Verbatim* in Charactors (which you would take for Conjuring formes, they look so ghastly) and yet could never reade a Letter of the Book, or to another, that never read his *Accidence*, and hateth *Larine*, yet derives Hebrew roots with facility; if these be not peculiar and simple gifts of the Spirit, then we have no good Spirit in us, and the Resolution is an honest Libel.

FINIS.